

# The Specialties of Prophet Muhammad ﷺ

**K**hasaa'is is the plural of Khaasiyah which refers to those characteristics, distinctions, matters, and issues which are unique to a particular personality and are not found in any one else. The Lord and Creator of the Universe sent His righteous slaves to the world as Messengers for the guidance and leadership of humankind, so in order to distinguish them from other humans, he gave them several characteristics and distinctions. These special characteristics and distinctions are called their "Khasaa'is" and it is due to these Khasaa'is that they have gained a unique position among the common people.

Allaah (swt) has distinguished our Prophet Muhammad ﷺ, honored him, and specialized him with things that He did not give to any of His other Prophets and Messengers. These are what distinguish him from the entire Creation of Allaah including the Prophets, and prove true his position as "Sayyid ul-Alameen (The Master of all Creations)".

In this section, we will mention some of the Khasaais of our Prophet ﷺ because knowing and being aware of things related to him are necessary upon us, so that we know his rights, so that we know his position and honor, and from knowing his position and honor is that we know his Khasaa'is; and all this comes under the category of our "Eemaan" in our Prophet Muhammad ﷺ.



Some of the khasaa'is of Prophet Muhammad ﷺ include:

**1. Covenant of the Prophets:** One of the incredible Khasaa'is (Specialties) of the Prophet (ﷺ) is that Allah did not send any Prophet or Messenger without taking from him the covenant and promise that if Prophet Muhammad (ﷺ) were to appear during his lifetime, he would believe and follow Muhammad (ﷺ) and support him. And in turn, every Prophet took an oath and covenant from his nation that if Muhammad (ﷺ) ibn Abdullah is sent among them that they would follow him.

Allah says:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ ۖ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَرْنَا ۖ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

"And (remember) when Allah took the Covenant of the Prophets, saying: 'Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him.' Allah said: 'Do you agree (to it) and will you take up My Covenant (which I conclude with you)?' They said: 'We agree.' He said: 'Then bear witness; and I am with you among the witnesses (for this).'" <sup>1</sup>

**2. Seal of Prophethood:** He is the final prophet of Allah. Allah chose him to be the final prophet which is a specialty that no other Prophet could have. The Quran says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the seal of the prophets." [33:40]

In a Hadeeth reported by Abu Hurayrah (radiallah anhu), the Prophet (ﷺ) said:

إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبَنَةٍ مِنْ رَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبَنَةُ قَالَ فَأَنَا اللَّبَنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ

"My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one



<sup>1</sup> - Surah Aal-Imran (3:81)

brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets.”<sup>2</sup>

And in another hadith, the Prophet (ﷺ) said:

«فضلت على الأنبياء بست» ومنها: «وُخِّتَ بي النبيون»

“I have been given superiority over the other Prophets in six respects: (...and among them is): the line of Prophets is sealed by me”<sup>3</sup>

**3. Universality of Prophethood:** He was the only prophet to have been sent for all of humanity — in fact he was the only prophet to have been sent even to the jinn. The Prophets and Messengers before him were all sent to their respective nations specifically, as Allah says in the Qur'an: “Indeed we sent Noah to his people” [71:1], “and to ‘Aad (we sent) their brother Hood” [7:65], “and to Thamood (we sent) their brother Saalih” [7:73], “and Loot, when he said to his people” [7:80], “And to Madyan (we sent) their brother Shu‘ayb” [7:85]. But when it comes to our Prophet (ﷺ), Allah (swt) said:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

“And we have not sent you except comprehensively to all mankind as a bringer of good tidings and a warner”<sup>4</sup>

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

“Say [O Muhammad], ‘O mankind, indeed I am the Messenger of Allah to you all”<sup>5</sup>

And the Prophet (ﷺ) said:

«فضلت على الأنبياء بست» ومنها: «وأرسلت إلى الخلق كافة»

“I have been given superiority over the other Prophets in six respects: (...and among them is): I have been sent to all of creation”<sup>6</sup>

<sup>2</sup> - Saheeh al-Bukhaari (3535) & Saheeh Muslim (2286)

<sup>3</sup> - Saheeh Muslim (523)

<sup>4</sup> - Surah Saba (34:28)

<sup>5</sup> - Surah al-A'raf (7:158)

<sup>6</sup> - Saheeh Muslim (523)

And because of this, it is said that each Prophet will have the reward of conveying the message to his nation exclusively, while our Prophet (ﷺ) will have the reward of conveying the message to the entire humankind to whom he is sent. Therefore, for every human being and every jinn who follows the Prophet (ﷺ), its reward will reach the Prophet (ﷺ) as well.

**Note:** Somebody can say Adam and Nuh were sent for all of humanity. But Adam and Nuh were both exceptions that simply happened by a coincidence of early history; in that, Adam was the first human and naturally the only human beings in his time were his descendants. The same goes for Nuh: there was only one city, nation, group, community of people in the whole world in his time, so it was just a coincidence. It is not as if Adam & Nuh were intended to be sent for all of humanity.

**4. The Prophet's presence was a protection for his companions:** Allaah blessed him and his companions such that He made his presence among them a protection for them from the Azaab (punishment), as compared to the previous nations who were punished while their Prophets were living amongst them. Hence, the nation of Nooh (peace be upon him) was punished and destroyed during the lifetime of their Prophet. The nation of Shu'ayb (peace be upon him) was punished during the lifetime of their Prophet. And so on. But as for our Prophet (ﷺ) then his mere presence within his Ummah was a source of protection for them from punishment and complete annihilation. Allah says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

“But Allah would not punish them while you, [O Prophet], are among them, and Allah would not punish them while they seek forgiveness” <sup>7</sup>

**5. Allah swore by the Prophet (ﷺ):** Allaah has sworn by our Prophet (ﷺ) and He has never sworn by any other Prophet. He (swt) said:

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

“By your life, [O Prophet], indeed they were, in their intoxication, wandering blindly” <sup>8</sup>

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<sup>7</sup> - Surah al-Anfaal (8:33)

<sup>8</sup> - Surah al-Hijr (15:72)

Allah swore by his life and Allah chooses to swear by whoever he wills from His creation, but it not permissible for the creation to swear by anything other than the Creator. Whoever swears by anything other than Allah has committed Kufr or Shirk.

Allah's swear by his (ﷺ) life is a sign of his life's nobility, honor, value and high rank near Him.

**6. Allah never addressed him by his name:** Allah has addressed other Prophets by their names, but he has never directly addressed our Prophet (ﷺ) by his name in the Qur'an. For example, Allah says: *"O Adam, dwell you and your wife in Paradise"* [2:35], *"It was said, O Noah, disembark in security from Us"* [11:48], *"O Moses, I have chosen you over the people"* [7:144], *"O Ibraheem, you have fulfilled the vision"* [37:104], and *"O Jesus, Son of Mary, remember my favor upon you"* [5:110] and so on.

As for our Prophet (ﷺ), his Lord has never once called upon him directly by saying: *"O Muhammad!"*, rather He always calls upon him by his Prophethood and Apostleship. For example: He says: *"O Messenger (Ya Ayyuha ar-Rasoolu)! let them not grieve you who hasten into disbelief..."* [5:41] and He says: *"O Prophet (Ya Ayyuha an-Nabi)! Sufficient for you is Allah and for whoever follows you of the believers"* [8:64]. Hence, it is an increase in his honor and nobility that he is addressed by the noble and virtuous characteristics of Nabuwwah and Risaalah, while the rest of the Prophets are addressed by their given names.

**7. Allah forbade the believers from addressing the Prophet (ﷺ) by his name:** Not only that Allaah himself has never called or addressed the Prophet (ﷺ) by his name, He has also forbidden his companions and those around him from directly addressing him by his name as a form of respect for His Messenger. Allah says:

"لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا"

"Make not the calling of the Messenger among you as your calling of one another" [24:63]

Whereas we know that the Children of Israel called their Prophets by their names. For example, *"They said: O Moses! Make for us a god just as they have gods. He said: Indeed, you are a people behaving ignorantly"* [7:138], and *"[And remember] when the disciples said, O Jesus, Son of Mary..."* [5:112]. Therefore, this is a specialty that only our Prophet had. It was not

permissible for his companions to address him by his name, rather they always said: "O Messenger of Allah!" and "O Prophet of Allah!".

**8. He (ﷺ) was given Jawaami' al-Kalim:** Among the specialties of our Prophet (ﷺ) is that Allah had given him Jawaami al-Kalim (i.e., concise but comprehensive speech). This is the art of capturing an ocean in a bottle, i.e., delivering the most comprehensive statement using very few words packed with profound meanings and wisdom. The Prophet (ﷺ) said:

«فضلت على الأنبياء بست» ومنها: «أُعْطِيتُ جَوَامِعَ الْكَلِمِ»

"I have been given superiority over the other Prophets in six respects: (...and among them is): I have been given Jawaami al-Kalim" <sup>9</sup>

And that is why we see many Scholars deriving hundreds of rulings from some of the ahadith of the Prophet (ﷺ) that are no more than three to ten- or twelve-words longs. This is the power of Jawaami al-Kalim.

**9. Power of Inflicting Fear in Enemies:** The Prophet ﷺ was given the power of inflicting fear in his enemies.

The Prophet ﷺ said,

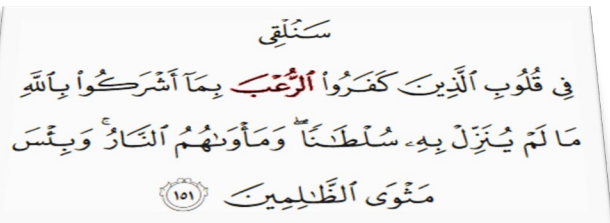
"أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةً شَهْرٍ..."

"I have been given five things which were not given to anyone else before me. Allah made me victorious by awe (of frightening my enemies) for a distance of one month's journey" <sup>10</sup>

This is unique to the Prophet ﷺ only. When he faced his enemies in battle head on or when he faced or intended their direction, Allaah inflicted them with fear and awe in their hearts before he even reached them.

<sup>9</sup> - Saheeh Muslim (523)

<sup>10</sup> - [Saheeh al-Bukhaari (335) & Saheeh Muslim (521)]





**10. He (ﷺ) was given the keys to the treasures of the Earth:** Allah had given him the keys to the treasures of the earth in his dream. Abu Hurayrah (radiallah anhu) narrates that the Prophet (ﷺ) said:



"وَيَيْنَمَا أَنَا نَائِمٌ الْبَارِحَةَ إِذْ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ حَتَّى  
وُضِعَتْ فِي يَدِي". قَالَ أَبُو هُرَيْرَةَ فَذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ تَنْتَقِلُونَهَا"

"...While I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." Abu Huraira added: Allah's Messenger (ﷺ) left (this world) and now you people are carrying those treasures from place to place."<sup>11</sup>

In this hadeeth, the Prophet (ﷺ) is saying that he was foretold of having been given great treasures in his dream. This statement is not only an indication of one of his specialties but also of the truthfulness of his Prophethood, in that he predicted being given treasures of the earth, which later turned out to be exactly true. When the Sahaabah conquered the biggest empires of the world, they acquired such wealth and treasures from their spoils that they reaped its benefits for centuries to come. That is why, Abu Hurayrah (radiallah anhu) commented afterwards, *"The Messenger of Allah (ﷺ) is gone and now you people (i.e. his ummah) are carrying or excavating those treasures"*.

And in another hadeeth, He (ﷺ) explicitly said:

"إِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ، وَإِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَتَنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ"

"When Caesar (King of Rome) is ruined, there will be no Caesar after him; and when Khosrau (King of Persia) is ruined, there will be no Khosrau, after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allah's Cause."<sup>12</sup>

This is a prediction of the Prophet (ﷺ) that these two greatest super powers of his time will perish and Muslims will conquer them and acquire their treasures.

<sup>11</sup> - [Saheeh al-Bukhaari (2977, 6998, 7013, 7273) & Saheeh Muslim (523)]

<sup>12</sup> - [Saheeh al-Bukhaari (3120, 3121, 3618, 3619, 6629, 6630) & Saheeh Muslim (2918)]

**11. Allah had forgiven his past and future sins:** Our Prophet (ﷺ) is the only Prophet who is informed by Allah that He has forgiven all his past and future sins. Allah says:

"إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا \* لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ"

"Indeed, we have given you, [O Prophet], a clear conquest \* That Allah may forgive for you what preceded of your sins and what will follow."<sup>13</sup>

And this specialty is not known for any other Prophet. In fact, on the Day of Judgement, all the Prophets will be saying: "Nafsi Nafsi (my soul, my soul)" and remembering their sins in fear of Allah's wrath, but our Prophet (ﷺ) will not say anything because Allah has forgiven all his past and future sins, and so when the people will approach Jesus for intercession, he will say to them: *"I am not fit for this undertaking, go to Muhammad the Slave of Allah whose past and future sins were forgiven by Allah"* <sup>14</sup>

**12. His book is a Living and Preserved Miracle:** From his specialties is that He (ﷺ) has been given the most powerful miracle i.e., the miracle of the Quran. Even though he (ﷺ) performed many miracles, but there is no miracle that compares to the Quran. When we look at any other miracle such as: the splitting of the Red Sea, when 'Eesa resurrected the dead, etc., we cannot see and experience those miracles ourselves except that we just believe they happened; but the Quran is a living miracle — it is a miracle that all of humanity has access to. It is a miracle that we can recite, and the people can hear.



The Prophet (ﷺ) said:

مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِنْ . أَوْ آمَنَ . عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ

<sup>13</sup> - [Surah al-Fath (48:1-2)]

<sup>14</sup> - [Saheeh al-Bukhaari (4476) & Saheeh Muslim (193)]



“There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection” <sup>15</sup>

The Qur’an is a living miracle because Allah himself has promised to preserve it. There is no other book in the entire world that is preserved word for word in physical form as well as in the hearts of millions of Huffaaz. Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian” <sup>16</sup>

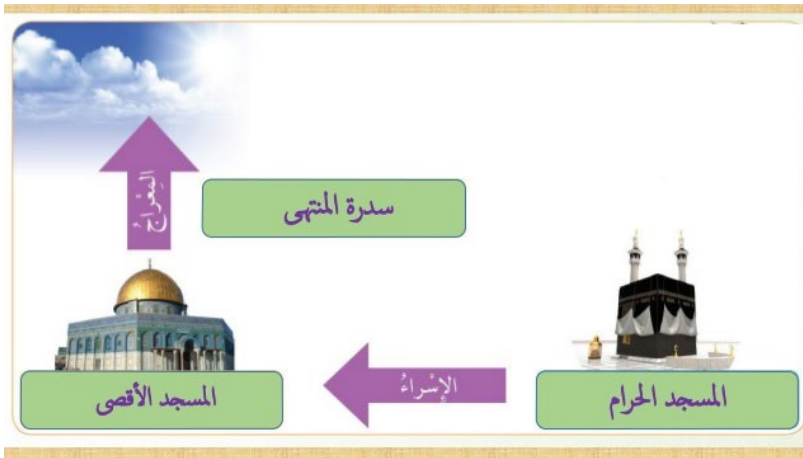
And He says:

"وَإِنَّهُ لَكِتَابٌ عَزِيزٌ \* لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ"

“And indeed, it is a Book of exalted power \* No Falsehood can approach it from before or behind it; it is sent down by One Full of Wisdom, Worthy of all Praise.” <sup>17</sup>

### 13. The Night Journey: He was

bestowed with the Night Journey of al-Isra' wal-Mi'raj (الإسراء والمعراج) — no other prophet has had the privilege of undertaking this journey. Even when Allah (swt) spoke with Musa, it was the Divine Speech given while Musa was on earth, on Tur Sina (طور سيناء - Mount Sinai). The Prophet ﷺ was the only human to have been called up to the presence of Allah (swt). He undertook a journey no other creation ever undertook. And during this journey, he met with all the other Prophets of



<sup>15</sup> - [Saheeh al-Bukhaari (4981, 7274) & Saheeh Muslim (152)]

<sup>16</sup> - Surah al-Hijr (15:9)

<sup>17</sup> - [Surah Fussilat (41:41-42)]

Allaah and led them in prayer, wherein he was the Imaam and they were the followers, indicating his superiority over all of them.

**14. The Leader of Mankind:** He is the leader of all of humanity. He ﷺ said,

أنا سيد ولد آدم

*"I am the sayyid (i.e. the leader) of the children of Adam."* <sup>18</sup>

Sayyid here means he is the master and the chief of human kind. And indeed he will be the leader of humanity on the Day of Judgement.

**15. The First to be Resurrected:** The Prophet ﷺ will be the first to be resurrected on the Day of Judgement. He ﷺ said:

أنا أول من ينشق عنه القبر

*"I will be the first for whom the grave will be split open."* <sup>19</sup>

This means, the first grave to open up when the second trumpet is blown will be the Prophet's ﷺ grave. This explains his name al-Hashir.

**16. Hawd Kawthar:** He will be given the great hawd (حوض). It is a cistern – a tank



for holding water – which will be set up in the place of gathering (محشر) on the Day of Resurrection, to which the ummah of Muhammad ﷺ will come. The water of this cistern will come from the river of al-Kawthar which is in Paradise, hence it is called the Cistern of al-Kawthar (حوض الكوثر).

‘Abd-Allaah ibn ‘Amr narrated: The Prophet (ﷺ) said:

*"My Cistern is (as big as) the distance of a month's (journey). Its length and width are equal and its water is whiter than milk and its scent is better than musk. Its drinking vessels*

<sup>18</sup> - [Saheeh Bukhaari (3340, 4712) & Saheeh Muslim (2278)]

<sup>19</sup> - [Saheeh Muslim (2278)]

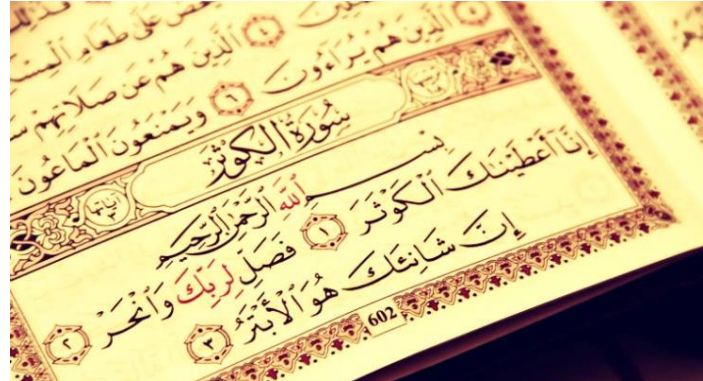
*are like the stars of the sky and whoever drinks from it will never thirst again.”* <sup>20</sup>

**17. River of Kawthar:** He will be given the Kawthar (الكوثر) — the main river of Jannah; and all rivers of Jannah split from it. It is as if the people of Jannah will drink water from the gift of the Prophet ﷺ.

#### Learn More...

The Cistern of al-Kawthar and the River of al-Kawthar

<https://islamqa.info/en/answers/48995/the-cistern-of-al-kawthar-and-the-river-of-al-kawthar>



**18. The First to Cross the Bridge & Enter Jannah:** He will be the first to cross over the Sirat (صراط - the Bridge) and he will be the one to guide his ummah to Jannah. He ﷺ said:

ويضرب السراط بين ظهري جهنم، فأكون أنا وأمتي أول من يجيزها

“Then a bridge will be laid across Hell (Fire). I and my followers will be the first ones to go across it.” <sup>21</sup>

And he will be the first to knock on the door knob of the gate of Jannah, making him the first human to ever enter Jannah. He ﷺ said:

فأخذ بحلقة باب الجنة فأقعقعها فيقال: من هذا؟ فيقال: محمد فيفتحون لي، ويرحبون بي، فيقولون: مرحبا

“I will take hold of the ring on the gate of Paradise to knock it, and it will be said: 'Who is there?' I will say: 'Muhammad.' So they will open it for me, and welcome me saying, 'Marhaban (Welcome).’” <sup>22</sup>

So it is by his name that the Gate of Jannah will be permitted to open.

<sup>20</sup> - [Saheeh Bukhaari (6093) and Saheeh Muslim (4244)]

<sup>21</sup> - [Saheeh Bukhaari (7437) & Saheeh Muslim (182)]

<sup>22</sup> - [Sunan Tirmidhi (3148)]

**19. He is given Al-Waseelah:** Allah has blessed him with the highest level of Jannah: the pinnacle of al-Firdaws al-A'la (الفردوس الأعلى). It is an entire level reserved for the beloved Prophet ﷺ. Some scholars have said that Jannah is kind of like a pyramid, in that, the higher up you go, the fewer the people; there will come a point where the whole plain of Jannah is meant for only one person; it will be the pinnacle of al-Firdaws al-A'la; and it will be immediately underneath the Throne of Allah (swt); and it is called al-Waseelah (الوسيلة). The Prophet ﷺ said,

إذا سمعتم النداء فقولوا مثل ما يقول، ثم صلوا علي، فإنه من صلى على صلاة صلى الله عليه بها عشراً، ثم سلوا الله لي الوسيلة، فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله وأرجو أن أكون أنا هو، فمن سأل لي الوسيلة حلت له الشفاعة

“When you hear the Adhan, repeat what the Mu'adhdhin says. Then invoke Allaah's blessing on me because everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me Al-Wasilah, which is a high rank in Jannah, fitting for only one of Allah's slaves; and I hope that I will be that man. If anyone asks Al-Wasilah for me, it becomes incumbent upon me to intercede for him.”<sup>23</sup>

And that's why every time the adhan (أذان) is called, we say:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ

"O Allah, Rubb of this perfect call (Da'wah) and of the established prayer (As-Salat), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him." <sup>24</sup>

This brings us to the next specialty of the Prophet (ﷺ), i.e., al-Maqaam al-Mahmood.

**20. Al-Maqaam al-Mahmood & Al-Shafaa'ah:** When the distress becomes too great for the people on the Day of Judgement and they have stood for too long, suffering in the heat and terror and distress, the Prophet (ﷺ) says, *"How will you be when Allaah gathers you together like arrows in a quiver, for fifty thousand years, during which Allaah will not look at you?"* <sup>25</sup>.

<sup>23</sup> - [Saheeh Muslim (384)]

<sup>24</sup> - [Saheeh Bukhaari (614, 4719)]

<sup>25</sup> - [Al-Silsilah al-Saheehah (2817)]

The people will look to those who are of high status to intercede for them with their Lord so that He might relieve them of this distress that they are suffering and come to pass judgement amongst them. So they will come to Adam, but he will excuse himself; then they will come to Nooh, but he will excuse himself; then they will come to Ibraaheem, but he will excuse himself; then they will come to Moosa, but he will excuse himself; then they will come to 'Eesa, but he will excuse himself. Then they will come to our Prophet (ﷺ) and he will say, *"I am fit for that."* So he will intercede for the people in the place of gathering, so that judgement may be passed.

This is al-Maqaam al-Mahmood (the station of praise and glory) which Allaah has promised to him, and no one will be granted this except Prophet Muhammad (ﷺ), as He says:

"عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا"

"It may be that your Lord will raise you to Maqaam Mahmood (a station of praise and glory, i.e., the honor of intercession on the Day of Resurrection)"

26

It is called al-maqaam al-mahmood because all of creation will praise Prophet Muhammad (ﷺ) for that status, because his intercession will ease their distress on that terrible day by setting the process of judgement in motion. So even those who mocked him, ridiculed him, drew diagrams against him in this dunya, will be praising him on the Day of Judgement.

This is called the Greatest Intercession (al-Shafa'ah al-Kubra) wherein the entire humanity from the earlier and later generations will ask the Prophet (ﷺ) to intercede for them with their Lord. It will be followed by other intercessions which will also be granted to the Prophet (ﷺ) in which he will be permitted to intercede exclusively for his Ummah and bring his followers out from the hellfire.

**21. The Largest Ummah:** He has been given the largest ummah out of all the prophets. In an agreed upon hadeeth, he said:





عرضت علي الأمم، فرأيت النبي ومعه الرهيط، والنبي ومعه الرجل والرجلان، والنبي وليس معه أحد ورأيت سوادا كثيرا سد الأفق، فرجوت أن تكون أمتي، فقليل: هذا موسى وقومه، ثم قيل لي: انظر، فرأيت سوادا كثيرا سد الأفق، فقليل لي: انظر هكذا وهكذا، فرأيت سوادا كثيرا سد الأفق، فقليل: هؤلاء أمتك، ومع هؤلاء سبعون ألفا يدخلون الجنة بغير حساب

"I was shown the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two

men and some did not have even one. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look' I looked and saw a big gathering with a large number of people covering the horizon. It was said, 'Look this way and that way.' So I saw a big crowd covering the horizon. Then it was said to me, 'These are your followers, and amongst them there are seventy thousand who shall enter Jannah without being taken to account or torment'" <sup>27</sup>

And according to another hadeeth, his ummah will constitute two-thirds of the people of Paradise. He ﷺ said:

أهل الجنة عشرون ومائة صف، ثمانون منها من هذه الأمة، وأربعون من سائر الأمم

"The people of Paradise are a hundred and twenty rows, eighty of them are from this nation, and forty are from the rest of the nations" <sup>28</sup>

This comes out to be two-thirds of the people of Jannah:  $\frac{80}{120} = \frac{2}{3}$



**Other Khasa'is of the Prophet (ﷺ) with respect to his Ummah:** The Prophet (ﷺ) also has some specialties that are related to his Ummah, among them are:

**22.** His nation is made the best of nations. <sup>29</sup>

<sup>27</sup> - [Saheeh al-Bukhaari (5752) & Saheeh Muslim (220)]

<sup>28</sup> - [Sunan Tirmidhi (2546), Sunan Ibn Maajah (4289)]

<sup>29</sup> - [Surah Aal-'Imraan (3:110)]

23. His nation is made the just nation and they will be witnesses over mankind on the Day of Judgement, and they will testify for other Prophets when their own nation will refuse. <sup>30</sup>
24. Spoils of war have been made lawful for them, and these were never made lawful to anyone before them. <sup>31</sup>
25. The earth has been made a place of prayer and a source of purification (i.e., tayammum) for them. <sup>32</sup>
26. They are relieved of the burdens (of strict rulings) and shackles (restrictions) that were imposed on previous nations. <sup>33</sup>
27. Allah guided them to the observance of the Day of Jumu'ah. <sup>34</sup>
28. Allah has forgiven his nation their mistakes and forgetfulness, and what they are forced to do. <sup>35</sup>
29. His ummah has been protected from being completely destroyed because of famine, or from being dominated by an enemy who is not amongst them to take their lives and destroy their roots and branches. <sup>36</sup>
30. His ummah has been protected from uniting on misguidance. <sup>37</sup>
31. Their rows in prayer have been made like the rows of the angels. <sup>38</sup>
32. On the day of Resurrection, his ummah will be distinguished from other nations by the radiance of their faces from prostrating and shining from traces of wudoo. <sup>39</sup>
33. The first of people to cross the Siraat (Bridge) will be the nation of Muhammad (ﷺ) and he will be at their forefront, and they will be the first to enter Jannah following him. <sup>40</sup>
34. His ummah will have more rewards with less deeds, as compared to the previous nations. <sup>41</sup>
35. His Ummah is blessed with the 'Ishaa prayer which was not given to the previous nations. <sup>42</sup>

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<sup>30</sup> - [Surah al-Baqarah (2:143) & Saheeh al-Bukhaari (3339)]

<sup>31</sup> - [Saheeh al-Bukhaari (438, 3122) & Saheeh Muslim (521, 523)]

<sup>32</sup> - [Ibid]

<sup>33</sup> - [Surah al-A'raf (7:157)]

<sup>34</sup> - [Saheeh Muslim (856)]

<sup>35</sup> - [Surah Baqarah (2:286) & Sunan Ibn Maajah (2045)]

<sup>36</sup> - [Saheeh Muslim (2889)]

<sup>37</sup> - [Sunan Tirmidhi (2167), Sunan Ibn Maajah (3950), and see: Saheeh Muslim (1037)]

<sup>38</sup> - [Saheeh Muslim (522)]

<sup>39</sup> - [Saheeh al-Bukhaari (136) & Saheeh Muslim (246-248)]

<sup>40</sup> - [Saheeh al-Bukhaari (806, 7437) & Saheeh Muslim (182) & Sunan Tirmidhi (3148)]

<sup>41</sup> - [Saheeh al-Bukhaari (2268)]

<sup>42</sup> - [Sunan Abu Dawood (421)]

36. Seventy thousand people of his Ummah will enter Jannah without being taken to account. <sup>43</sup>
37. This ummah is distinguished from others with Azaan and Iqaamah. <sup>44</sup>
38. This ummah is distinguished from others by having been given an abundance of causes to attain martyrdom for those who are spared from being killed in the battlefield. As such, death from plague has been made a mercy and a martyrdom for this ummah, whereas it was a source of punishment for the previous nations. Similarly other causes of martyrdom include: death by drowning, death by an internal disease, pleurisy, death by burning, death by falling from a building, death while pregnant for women, and death in self-defense. <sup>45</sup>



### **Khasa'is of the Prophet (ﷺ) with respect to some Commandments:**

The Prophet (ﷺ) has also been distinguished from others because of some commandments and rulings that only he, out of the rest of his ummah, is given. Some of these are as follows:

39. It was not permissible for the Prophet (ﷺ) to take zakat or sadaqah because they are from the impurities of people <sup>46</sup>. That is why when Al-Hasan bin Ali (radiallah anhu) took one of the dates of the Sadaqah and put it in his mouth the Prophet (ﷺ) said to him: *"Spit Spit! Don't you know that we don't eat what is given in charity?"*. <sup>47</sup>
40. It was not permissible for the Prophet (ﷺ) to keep any woman in his nikaah who did not want him. In the case of other people, they are not (outrightly) obliged to divorce their wives if they dislike them, but it was made obligatory on the Prophet (ﷺ). <sup>48</sup>
41. It was not permissible for the Prophet (ﷺ) to take off the garment of war/armor once it is worn until he has completed his mission. <sup>49</sup>
42. The Prophet (ﷺ) was not known to ever read and write and he was not known to say or learn poetry. <sup>50</sup>
43. It was not permissible for the Prophet (ﷺ) to make deceptive hints with his eyes even if it is for something permissible. <sup>51</sup>

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<sup>43</sup> - [Saheeh al-Bukhaari (5752) & Saheeh Muslim (220)]

<sup>44</sup> - [Saheeh al-Bukhaari (604), Saheeh Muslim (377), Sunan Abu Dawood (499)]

<sup>45</sup> - [See: <https://islamqa.info/ar/answers/317851>]

<sup>46</sup> - [Muwatta Malik (1856), Saheeh Muslim (1072).]

<sup>47</sup> - [Saheeh al-Bukhaari (1491, 3072) & Saheeh Muslim (1069)]

<sup>48</sup> - [Saheeh al-Bukhaari (5254)]

<sup>49</sup> - [Sunan Daarimi (2205), Musnad Ahmad (14787)]

<sup>50</sup> - [Surah Yaa-Seen (36:69), Surah al-'Ankaboot (29:48)]

<sup>51</sup> - [Sunan Abu Dawood (2683, 4359) & Sunan Nasaa'ee (4067)]

44. It was permissible for the Prophet (ﷺ) to observe Siyaam al-Wisaal (Continual Fasting i.e., fasting for more than a day continuously), but it was made impermissible for his ummah. <sup>52</sup>
45. Qitaal in the sacred land of Makkah was made permissible for the Prophet (ﷺ) on the day of Makkah's conquest for just one hour of the day, after which it's sacredness was restored to its original state. <sup>53</sup>
46. The Prophet (ﷺ) was given the ability to see those behind his back in prayer. <sup>54</sup>
47. It was permissible for the Prophet (ﷺ) to marry a woman without Wali and Witnesses, as it is known that Allah married him with Zaynab bint Jahsh (radiallah anha) without any Wali or Witnesses, and Zaynab used to boast before the wives of the Prophet (ﷺ) saying: *"You were given in marriage by your families, while I was married (to the Prophet) by Allaah from over the seven heavens"*. <sup>55</sup>
48. It was permissible for the Prophet (ﷺ) to marry more than four women at a time, while this is not permissible for any of us.
49. It was not permissible for the wives of the Prophet (ﷺ) to marry anyone after his death, and they have been declared the Mothers of All Believers.
50. It was not permissible for anyone to inherit the Prophet (ﷺ). Whatever he leaves behind is spent in charity. <sup>56</sup>

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52 - [Saheeh al-Bukhaari (7299) & Saheeh Muslim (1103)]

53 - [Saheeh al-Bukhaari (104, 1832, 4295) & Saheeh Muslim (1354)]

54 - [Saheeh al-Bukhaari (741) & Saheeh Muslim (424)]

55 - [Saheeh al-Bukhaari (7420)]

56 - [Saheeh al-Bukhaari (6727, 6730) & Saheeh Muslim (1761, 1758)]